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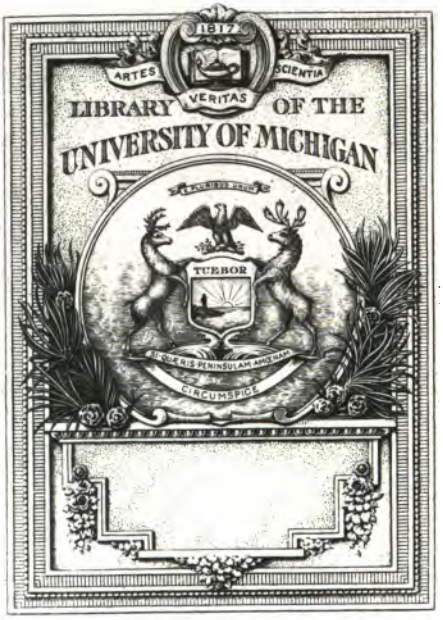
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THE WORLD'S UNREST;

ITS CAUSE AND CURE.

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An Address delivered before the Christian Association at its Annual Meeting, Southport, October 15th, 1890.

BY

W. T. MOORE, M.A., LL.D.,

PRESIDENT OF THE ASSOCIATION.

Revised Edition.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
—JESUS CHRIST.

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THE WORLD'S UNREST.

Paradox, not Contradiction.

Nature is fond of a paradox. Almost everywhere we find apparent contradiction. Of course there is no real contradiction, for we have been able to see at least far enough into the laws of the universe to know that in nature's realm "all discord is harmony not understood." But physical nature is not alone in loving a paradox. This is frequently found in both the mental and spiritual realms. A striking illustration is seen in the law of rest. Rest is the one thing for which we constantly sigh, and yet this rest uniformly comes out of agitation, or struggle, as an antecedent condition. What the poet sings of nature is equally true of grace :—

> "How calm and beautiful comes on
> The stilly hour when storms are gone."

Rest is Change.

Rest, then, is not the cessation of nature's forces, but rather the translation of these forces into harmony, which harmony can only be reached through the antecedent condition already mentioned. The same is true of mental or spiritual rest. We must strive or agonise if we would enter into the strait gate of rest for the soul. There is, therefore, no reason why any one should be discouraged because of friction, in either the moral, social, or religious world. Friction is an evidence of life, and where life exists there is always hope of harmony and rest.

Present State of Society.

Just now the whole of civilised society seems to be in a state of intense agitation. Never before, perhaps, in the history of the world has there been so much evidence of unrest. Everywhere the old foundations are breaking up, the old convictions are giving way, while the old creeds are rapidly losing their hold upon the popular mind. And this is so emphatically true, that whatever may be said of this age in other respects, it surely cannot be doubted that it is an age of transition. Change is written upon almost everything. And the rapidity with which we pass from one state to another is only equalled by the confusion which nearly everywhere reigns.

Vital Questions.

What is to come of all this? Must we conclude that there is no remedy for this unrest? Shall we abandon ourselves to pessimistic views of life, and practically surrender to the demon of discord, which now seems to hold almost undisputed sway throughout the whole of the religious and social realms? Or shall we quietly submit to what appears to be the logic of events, and wait for the second coming of our Lord Jesus Christ to set the world in order and bring about the millennial period? I do not wish to enter upon any discussion of pre-millennial or post-millennial theories. It seems to me that it matters very little which of these theories is correct, so far as our present duty is concerned. There is, however, one thing of the utmost importance, viz., shall we remain indifferent to the struggle which is going on around us, and consequently make no effort to turn the intense activity of the age into such channels as will ultimately bring peace and rest? This is a vital question, and cannot be put aside without fatal consequences, no matter what may be our views as regards the

second coming of Christ. And two other questions are like unto it. These are, first, Is there a solution of the present great problems of society? And, second, Is it possible for us, even now, to clearly indicate a certain course by which all our discord may be changed into harmony, our wars into peace, and our agitation and struggle into joyful rest? I do not hesitate to say that such a solution is not only possible, but is so reasonable that I feel myself justified in calling attention to some of the conditions involved, hoping thereby to contribute, at least in some degree, toward one of the grandest results ever even contemplated in the course of human history.

Danger of Simplicity.

But before entering specifically upon the remedy proposed, I must guard you against prejudging my proposal because of its simplicity. I am not unmindful of the fact that the human mind is largely influenced by mystery. Hence a remedy for any evil or malady is likely to be rejected if it is so simple as to be self-evident. Most people have long since practically illustrated their unwillingness to believe in remedies which everybody can find and anybody prescribe. Patent medicine vendors understand this tendency of human nature, and consequently they label their simplest remedies with mysterious names. They know that these remedies would not sell if offered to the public in the language of the people; but if labelled "Indian Collagog," "New Constellation," or "Histogenetic Pills," then they have a fair chance to win their way into public favour.

And this habit of the mind finds its illustration in morals as well as *physics*. Most people, I am sorry to say, are doubtless looking for a solution of our social problems through some complex machinery or mysterious occult influence which is entirely too profound for the compre-

hension of any but philosophers, "generals," or scholarly theologians and statesmen. But in my judgment the remedy, if found at all, will be so simple that it will be in danger of rejection just because of its simplicity. I do not question that many of the suggestions which have been made, and many of the plans which have been formulated, even the one recently given to the public by General Booth, will accomplish something in meeting the needs of the struggling masses, and will help, in some degree at least, to a solution of the great social problems of the age. But neither General Booth, Mr. Bellamy, nor any other social reformer, so far as I have seen, has scarcely suggested the true remedy for the evils by which we are environed.

The New Utopia.

General Booth's scheme is threefold, consisting of (1) the City Colony; (2) the Farm Colony; (3) the Colony Over Sea. That it may do something in the right direction is freely conceded; but that it will bring about a social millennium or anything like it I seriously doubt. The real difficulty of society is strangely overlooked. Our social evils do not begin in the slums, but in the higher circles. It is from these higher circles that the slums are produced. And, this being true, the fountain must be cured before the stream will be right.

The Way Out.

The way out of "Darkest England" is not by the slums of the East End, but by the fashionable streets of the West End. Make the home life, the social life, and the religious life of the West End what it ought to be, and then the East End will have a chance to rise from its present degradation. But as society is at present, very little permanent good could be effected by General Booth's scheme, even if it should prove to be reasonably successful; for as fast as he may

rescue the paupers of the East End their places will be filled up with paupers made, directly or indirectly, from the social habits and perversions of religion by those who live in the West End.

The Working Classes.

Nor is this all. Even the working classes will have to be reckoned with before General Booth's scheme will ever amount to much. I refer to the working classes who are not paupers. Until the drinking habits of these are reformed; until the relations of capital and labour are harmonised by a just co-operative system; and until the Socialism of Jesus Christ is recognised everywhere by a reproduction of the Apostolic Church, in its faith and practice, its doctrine and life, its organisation and unity, its spirit and work,—all such schemes as General Booth's can have at best only a temporary effect in redeeming the masses from their present outcast condition. The drunkenness, friction between capital and labour, and religious indifference will continue to pour into General Booth's vacated slums such a tide of pauperism and misery as would make his colony schemes of little or no practical use in bringing permanent relief to our social system.

Stop the Factories.

The way out of "Darkest England" is not the rescuing of paupers from the slums, but the *stopping of those factories where these paupers are made.* Still, if the factories cannot be stopped, that fact certainly does not relieve Christians and philanthropists from honest efforts to save the paupers that are made. By all means let rescue work go on. But let us not be deceived by the promises of some Utopian scheme which deals mainly with results rather than the causes of our evils. Allowing that General Booth's scheme will accomplish some good, as other schemes which have

gone before it have done, it still remains true that as a complete and efficient way out of "Darkest England" it promises practically little, if anything, and may indeed serve to delay the application of the only means that can possibly meet all the conditions of the case.

We are all seeking for rest from the present pressure, but that rest can never be found in the complex conditions of Bellamyism, Boothism, or any other purely human organisation or plan of work. I have a strong conviction that there is a remedy near at hand, easily accessible; and what is best of all, it is without money and without price. Let us, then, candidly and without prejudice, proceed to consider what are the conditions upon which rest depends.

Nothing so Certain as Certainty.

I. The first, and an indispensable condition, is CERTAINTY.

This proposition is so self-evident that it scarcely needs discussion, and yet it has been so long practically ignored that it does need a clear statement and earnest enforcement. But surely it needs no argument to convince any one that there is really *nothing so certain as certainty.* The Roman Church has had some conception of its truth, though the certainty which that church has contended for has not had all the conditions which are necessary to rest, as we shall see before I have finished what I have to say.

Romish Faith and Protestant Doubt.

Nevertheless, it cannot be doubted that the Romish dogma on the question of infallibility has been a strong element in bringing at least temporary rest to the adherents of the Roman faith. Whatever else may be said of a Romanist, at least this much must be said, if we speak truthfully: he unquestionably *believes;* he also believes in *something,* in something *definite,* something clearly defined, and which he accepts as infallibly true In the first place, he *believes;*

he does not *doubt.* With the simplicity of a child he trusts his church, and gives himself up in all matters of faith to the leadership of those who have charge of his soul. But this is not the case with Protestants. With many of these doubt is, in some respects, quite as important as faith, if, indeed, it is not more important. To question the most sacred convictions is, with the average Protestant, not only a privilege, but very generally the highest duty. He feels bound to test everything by his religious standard, and will not accept anything as final which does not harmonise with his conclusions. But his standard, being generally a human creed, is itself variable, and the consequence is he does not reach that point of certainty which brings him positive assurance, and with it that rest for which the soul continually sighs.

Starting Point of Sects.

This fact of itself is sufficient to throw the whole Protestant world into confusion, and this is really the starting point of the numerous sections into which Protestantism is divided. This divided state brings with it unrest, and this unrest brings weakness, and this weakness brings inefficiency. It may be that Protestantism will, after a while, reach something that is certain; but it cannot be doubted that at present it is simply drifting hither and thither. I know that there are those who rejoice in the decay of human creeds, and mainly for the reason that these creeds had fixed something definite in which to believe. They see in the decay of creeds a chance that anarchy will reign; and with many even anarchy is preferable to the pitiless despotism which has dominated the most of Christendom for so many years.

Something Worse than Creeds.

Now I confess that I am among those who take pleasure in the present unrest, as regards the old dogmas which have

so long held cabalistic influence over the people. But if the present tendency to revise these creeds, or to reject them entirely, should end simply in their revision or rejection, without substituting something else for them, I should certainly feel doubtful about the good result. But sometimes things have to get worse before they get better. The present unrest, as regards creeds, cannot be a good thing in itself; and as an end it would likely be disastrous to the best interests of religion. Hence, I am hopeful that the reaction against human symbols is only a means to an end, and that the end will be that certainty which must always precede the rest for which I am contending. It is better to believe in human creeds than to believe in nothing. Indeed, the cry against dogma is largely owing to an abuse of that word. Dogma is right enough if properly understood; but the term has been much misused, and consequently has become quite unpopular with those who would break away from everything which is calculated to bind men together in faith. When properly interpreted dogma is simply what is addressed to our faith, a clearly defined something which we can believe. But dogma has been pluralised, and out of this has come the multiplication of articles of faith; and out of this multiplication have come the numerous forms of human creeds. Against these creeds there is now a powerful reaction, but in many cases this reaction has practically the effect to destroy faith entirely. In trying to get away from Babylon some have gone by Jerusalem. Indeed it can scarcely be doubted that the discussion about creeds has had, at least temporarily, a depressing effect.

Passing through a Cyclone.

However, we must not be cast down at this apparently discouraging outlook. In my judgment the reaction against creeds is the only road to the certainty which is so much

needed. Doubtless some damage will be done to the cause of religion while the storm is raging. It is certainly true that just now we are passing through a cyclone where doubt is leading some of the worst elements of human nature to do battle against the best interests of mankind. But this is probably a necessary preliminary to the final result. It is the hour of getting worse in order to get better. It is the time when the limb, which has been bruised, must be amputated in order that the body may be saved.

Hence it will be seen that the present earnest discussions with regard to dogma have in them great significance; and even the very scepticism of the present time has in it the promise and potency of a better age to come. As already intimated, we are certainly passing through storms, but it is confidently believed that on the other side of these we shall reach "the stilly hour when storms are gone." At any rate, we must reach certainty if we ever reach rest, and the road to certainty is surely not by the Roman Catholic's blind adherence to a human formula of faith, but by that discriminating, critical, honest investigation which, though it leads through doubts and difficulties, and often brings intense conflict, ultimately reaches a sure foundation, where doubt finds no resting-place, and where consequently rest itself is assured to the intelligent believer.

Liberty and Despotism.

This, in my judgment, is precisely the goal our present discussions are leading us to. Liberty nearly always has connected with it some evil, especially when it is struggling for existence; and despotism nearly always has connected with it some good, especially as regards social order; but for myself, I am frank to say that *I prefer liberty with all of its evil to despotism with all of its good.* Hence, even if Protestantism was never any better than it now is, I

would prefer it to that Romanism which has so long been tried, and has constantly failed to meet the real religious and social needs of the world.

Faith in Protestantism.

But I have great faith that Protestantism will emerge from the present confusion into a higher, and truer, and nobler life. As already intimated, the present agitation is only preliminary, and perhaps a necessary preliminary. We have seen that rest does not come without antecedent struggle. It is not reasonable, therefore, to expect that a transition period, like the one we are now in, could be very different from what we find it to be.

Turning over the Old.

Doubtless some of you have turned over old logs or removed stones from a long resting-place. If you have done so, you will have noticed what confusion you produced among a number of small insects, worms, and beetles which were living under these shelters. Just now we are turning over or removing some of the old logs and stones of theology; and we need not be astonished to find that a number of small men are becoming greatly agitated because they have been disturbed in their sheltering places. All the same, progress cannot stop. We may feel sorry for these small creatures, who imagine that the world is coming to an end because they have been driven from their old resting-places in Augsburg, Westminster, or the Vatican; but you should not spend too much time in offering them consolation, for generally they are a most unreasonable lot, and will probably turn your words of comfort into curses upon yourself. Let us rather go on with our discussions. I have no sort of faith in any religious position which has to be purchased at the price of liberty, and still less faith, if

possible, in any hope of reaching certainty in a policy which *accepts what is wrong simply because somebody might be injured while contending for what is right.* I most profoundly believe that we must reach certainty before we can reach a rest that is worthy of the name; but, at the same time, I just as profoundly believe that this certainty cannot be reached by entering into an alliance with evil. If it be true that rest cannot come without certainty, it is equally true that certainty cannot come this side of the truth, the whole truth, and nothing but the truth. Hence I think we have nothing to fear from the present agitation, provided all our discussions and investigations shall be conducted in the spirit of that charity which is not puffed up; which suffereth long, and is kind.

The Need of Personality.

II. The certainty for which I have been contending must have PERSONALITY.

There is no power in abstract truth to bring rest, for the world is governed, not by things, but by persons. The greatest factor in creation is personality. Without this the universe would have been impossible, but even if possible, it would to-day be practically a blank. In the drama of creation that which was first in design was last in execution. Doubtless the great purpose of God was to make man; but before this was accomplished He prepared a home for him with all the conditions necessary to his happiness. Since then every age of the world's history has been crowded with personality. It is not strange, therefore, that mere dogmas, philosophies, or doctrines cannot bring rest. However true these may be they are utterly wanting in an element which is essential to perfect rest. By not understanding this matter many mistakes have been made in the past.

All Real Power Personal.

Not only is all potential moral influence personal, but even physical power is dormant until it is started into life by the magic touch of personality. Some time ago a great engineering scheme was undertaken for the destruction of Hell's Gate in one of the rivers at New York. When everything was completed, a little girl touched the button at the end of the wire which conveyed the electric spark to the trains of dynamite which had been laid for the destruction of the great rock. Instantly the barrier which had stood for ages was practically demolished. This is only one of many illustrations which might be given of the importance of personal power in dealing with the forces of nature. But when we come to look at political, social, and religious obstacles which are to be overcome, the value of personal influence is heightened in the exact ratio that these rise above physical things. In these spheres, even truth is impotent without personal influence. We often talk about the importance of principle, but principle is utterly powerless unless it is incarnated. Truth must become a living force in personality before it can accomplish anything. Truth crushed to earth may rise again, but it can do this only through personal influence. All this is so self-evident to even ordinary thinkers that it needs no special proof to emphasise its importance. Nevertheless, these self-evident matters sometimes need restatement, for it not unfrequently happens that these are the very things which are practically lost sight of in considering the great questions with which we have to deal. Let it then be understood that if this world is ever moved it must be done, not by abstract truth or principles, but by these incarnated in living persons.

Creeds do not Give Rest.

Whoever will study carefully the history of the Church

cannot fail to come to the conclusion that formulated theology has proved a failure in bringing rest to weary souls. Indeed, the controversies of the past have been, for the most part, concerning doctrines. The Councils of Nice, Constantinople, Chalcedon, Ephesus, etc., were chiefly engaged with purely speculative questions, which serve to gender strife rather than peace, division rather than unity. And it is not too much to say that these councils sowed the seeds from which the present divided state of Christendom has grown, and which has been more or less an evil all along down the ages of the Church's history. We have been living in the shadow of the old controversies which sprang out of the contending philosophies of the Early Church. It is true that the present age is characterised for its devotion to personality; for living men, and not formulas of doctrines, are the potencies which now move the world. Incarnated truth is the only truth which in this day is regarded with very much favour. This is a hopeful sign. Still we must not believe that we are entirely free from the time of the old despotism when philosophies reigned over every civilised land, and when dogmas were offered as the cure for all the evils of our fallen humanity. Nevertheless, as the tendency to honour personality is a prominent feature of the present age, may it not be that we shall find in this a helpful suggestion in solving the problem which is now before us?

Certainty in the Wrong Place.

I have already called attention to the Roman Catholic plea for certainty or infallibility. I intimated that this plea was one of the strong points of Romanism, and yet that it was in itself extremely weak; not because certainty is weak, but because certainty in the wrong place cannot be strong. The plea of Romanism for certainty is in itself perfectly correct; but Romanism has stultified this plea by

locating its certainty where strength is largely turned into weakness. And yet the Romanist has, at least in this age, been shrewd enough to recognise the power of personality. Infallible doctrines may have answered for the ages that are past; and what these could not do it was supposed an infallible Church could supply. Hence, instead of following the circumlocution of an infallible Church, the Romanist can now go straight to one man—an infallible Pope. But the Romanist has noticed that this age is not only characterised for its faith in personality, but also for directness. Hence, the Vatican Council formulated a new dogma, viz., the infallibility of *one* man. Many believed that this absurd dogma would virtually destroy the Roman hierarchy, but their conclusions were not well founded. Indeed, it is probable that, from the point of view of worldly wisdom, the promulgation of the Pope's infallibility was about the best thing the Romish Church could have done. It was a practical recognition of the tendency of the age, an expressed willingness to fall in with the growth and importance of personality, and was also a distinct expression of judgment that the age's demand for directness must be substantially met. The only fault in the Roman Catholic position on this question is that the infallibility is located in the wrong person. Had the Vatican Council declared that Jesus of Nazareth is the Christ, the Son of the Living God, and that He is the only infallible Teacher, Mediator, and Ruler of mankind, then the Council would have asserted what is not only the truth, but also what is the only truth that will bring rest to either weary hearts or this troubled and sin-stricken world.

Christ the Centre.

But the Vatican Council did undoubtedly perceive that Christ is rapidly becoming the centre to which all living

thought is tending; for it is easy to see that even all classes of sceptics are making their main onslaught on Christ Himself rather than the doctrines which were once the staples of controversy between the Church and the world. Sceptics no longer dread the old religious symbols. These symbols are now used by sceptics as weapons with which to pierce the Christian armour. As a matter of fact, Christians themselves have practically surrendered these creeds. And since doing this, they have fallen back upon the Bible, and this has recently been and is still the subject of much controversy. In this controversy some parts of the Bible may have suffered temporary damage, and it may be that some of this damage can never be entirely repaired. But even the most ardent advocate of what is called the higher criticism cannot destroy the personality of Christ. In spite of all whittling with little Rationalistic penknives, there is always enough of the Bible left to set forth the most remarkable personality that the world has ever seen. Hence it has always been evident to the most scholarly and thoughtful infidels that Christ Himself must be effectually disposed of before it is possible to break down the religion which bears His name. Of course I take no pleasure in the efforts of Rationalists to destroy our old-fashioned Bible, unless it be the pleasure, which the consciousness that they will ultimately fail, brings with it; nevertheless, as long as Christ Himself stands before the world in His own glorious personality and says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," I do not fear either the penknife or the battle-axe of such critics as are attempting to destroy the Word of God. While the Word, that was made flesh and dwelt among men, still lives in His great personality in the hearts of His disciples and reigns in all His regal splendour in the heavens, surely we need not have much concern for

the final outcome as regards either our social problems or rest for any single soul.

The tendency to recognise what I have just stated was perhaps the moving cause in setting up the Pope's infallibility in opposition to the infallibility of Christ. And if Romanism is anti-Christ, this act of the Vatican Council furnishes the climax of worldly wisdom in an effort to overthrow "the faith once for all delivered to the saints."

Not Doctrines but a Person.

Before disposing of this matter of personality it may be well to state that Christ Himself never propounded to any one doctrines to be believed as the foundation of the faith. Instead of this He presented Himself as the object of faith. He said, "Come unto *Me*, and *I* will give you rest;" "*I* am the light of the world;" "*I* am the way, the truth, and the life;" "*I* am the resurrection and the life;" "*I* am the bread of life," etc., all of which shows that the Christian faith is not doctrinal but personal, not belief in a series of statements of truth, but belief in Him who is *the* Truth. This same idea was carried out in the preaching of the Apostles. When the Philippian gaoler asked what he must do to be saved, he was told to believe on the Lord Jesus Christ; and this expresses fully the idea of personality for which I am contending. Therefore I would emphasise the fact that while we should *believe;* believe in *something;* believe in something *definite;* and believe in that something definite *with all the heart;* or, in other words, accept something infallibly true as the object of faith,—we want that something to be not doctrines, speculations, philosophies, or theories, even though they may be true in themselves, but we want it to be a grand personality, the God-man of the New Testament, so that weary men, by learning of Him and taking His yoke upon them, may find rest to their souls.

PERSONALITY AND CHARACTER.

III. This brings me to say that certainty must not only have personality, but this personality must have such a CHARACTER as can be implicitly trusted.

And this is precisely what we claim for Christ. If we look at Him as our Prophet, Priest, or King, or in all three of these offices, we shall find that in every way He challenges our implicit confidence.

As a prophet He never teaches us anything that is false. Every word He has spoken is true to human experience. Every struggling soul finds in His teaching just what is needed to meet all the conditions of this life. Where is there another teacher of whom this much can be said? Doubtless others have spoken words of wisdom, but even the best of them have occasionally made some mistakes. What did Christ ever say that needs correction? We shall look in vain for a single word or sentence that will not stand the test of the severest scrutiny. Whatever may be said of human creeds or human teachers, it can be truthfully said of our Lord that He at least needs no revision. In a word, He is an infallible prophet, and never fails to lead us into all truth.

As a priest He also satisfies every condition of rest. The sacrifice which He made was perfect, and He now ever liveth to make intercession for us. He does not tire of pleading for weary souls at the throne of His Father. The old offerings, under the Jewish law, were at best but temporary and typical. But what Christ did for us needs never to be done again. In a word, He is a perfect High Priest, and is, therefore, worthy to be trusted with our whole heart.

As our King, He makes no mistakes. In the administration of His government mercy and justice are united. While He demands of us to take upon ourselves His yoke (for He

has a government, and this government must be respected), at the same time He distinctly tells us that His yoke is easy and His burden is light. He demands obedience, for without this all would be anarchy; but His laws are all the expression of the highest wisdom, and His administration of them is always with reference to the truest interests of His subjects.

Christ Himself the Hope of the World.

Now if the foregoing conclusions be correct, it is evident that Christ Himself is the hope of the world. In Him alone do we find all the conditions of rest—first, infallibility; second, personality; and third, a character which commands the fealty of our whole hearts. Consequently, what is most of all needed to-day, in solving the great problems which now perplex us, is a hearty acceptance of Jesus as the Christ, the Son of the Living God, and a loyal following of Him whithersoever He leads. This is the simple yet comprehensive, and, as I believe, effective solution of all our social, religious, and political problems. Will the weary world be satisfied to come to Him and find rest, or will it seek to find rest in that which has so long been a will-o'-the-wisp in alluring without giving any real satisfaction?

Applying the Remedy.

Having found out the remedy, I should like to make a few practical applications of this remedy in meeting our social, religious, and political needs, but in the time allowed me I can do little more than glance at a subject so extensive, and so difficult to treat with any degree of thoroughness. In most cases each person must make his own application, and where this is done wisely I feel sure all will agree with me that the specific has been found. Nevertheless, while not attempting to do much, it may be well to indicate at

least a few points where this remedy may be practically tested.

Christ and Socialism.

In the first place, the working classes can never rise to the highest position attainable by them until they take Christ as their Prophet, Priest, and King. Socialism without Christ in it is a world without a sun. There may be the forms of life, but the power of life will be certainly absent. This is precisely the main defect in Mr. Bellamy's ingenious social arrangement. First of all, he does not take into account the awful fact of sin, and the remedy which the Bible provides. He seeks to cure the world's unrest without dealing with the cause of the evil. He recognises a church, but only as a sort of conventional thing, while he utterly fails to begin with the true standpoint in all social development, viz., the acceptance of the Lord Jesus Christ as the only hope of the world. And yet nothing can be truer than that He alone can beautify and beatify this sin-cursed earth, and bring peace and joy to struggling souls.

Christ the Foundation of Unity.

In the second place, Christ Himself is the only foundation on which may be gathered in unity a divided Christendom. Many are now asking how long will our present divisions continue? This question is itself a hopeful sign, and yet no successful answer can be given to it until we are all willing to abandon doctrines which divide and heartily accept of Christ who unites. Christian unity is an impossible thing until the Christian faith shall be comprehended in the Divine personality of the man Christ Jesus. Let a holy trust in Him and fealty to Him be the test, and the only test, of Christian fellowship, and then the day will soon dawn when denominational walls will be demolished, and

united Christian Church begin to spread its benign influence over the world.

Christ and Missions.

In the third place, the personal Christ should be the chief inspiration in missionary work. If we go to the heathen we should go there to convert them to Christ. It is not specially our duty as Christians to concern ourselves with their governments or their social customs; nor is it specially our work to train them in academical education. All this may be well enough at its proper time and place. But the first duty of Christians to the heathen is to carry to them "Him of whom Moses and the prophets did write," —Him who is the chief among the ten thousand, the One altogether lovely, for He alone can bring rest to their weary souls. What the heathen need, first of all, is the antidote for sin, and then the consequence may be successfully dealt with. But while the fountain is poisoned the stream cannot be pure. We must take Christ to the hearts of the perishing millions of the heathen world, and this will be the true beginning which will work towards the destruction of every evil and the upbuilding of every good. But without this beginning our whole effort will be like working from the circumference to the centre, and must, therefore, ultimately end in failure, for life goes from the centre to the circumference; death comes the other way. The centre of every life must be Christ in us the hope of glory, and when we have laid hold of Him securely then we can trust to His influence to work out for us everything that is needful to bring us rest. Hence, I feel confident that the remedy for the heathen world, as well as for our western civilisation, is the infallible personal Christ, and this expresses simply, but comprehensively, the real need of this active, restless, turbulent age.

Jesus in His Offices.

And now it should be constantly borne in mind that the position I have ascribed to our Divine Lord undoubtedly involves the fulness of His teaching, the completeness of His redemption, and the unquestionable authority of His commandments. And this fact very emphatically emphasises all that I have previously uttered as regards His fitness to deal with both the individual soul and the social order of things. From this promontory we can see distinctly how His teaching, sacrifice, intercession, and Lordship touch every human being and every fibre of our social life. As a prophet He has taught us all that is necessary to know concerning religion; as a priest He administers a redemption which leaves nothing to be added in order to completeness; and as a King His commandments have all the authority which proceeds from His glorious regal mediatorial position. Peter reaches the climax of Christ's transcendent altitude, in that marvellous sermon on the Day of Pentecost. He concludes his eloquent statement of the case with the following splendid summary: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." In this the Holy Spirit, speaking through Peter, uses the three names which fitly describe the official character of Him who is the author and finisher of the faith. Jesus was His historic name, but this suggested even His mission to the earth. It declares Him to be a Saviour, and He did come to save His people from their sins. But we must reach His official names before we have fully comprehended His whole relation to us. His Christhood and Lordship are essential to meet all the conditions of the religion of which He is the author. Consequently, from the Day of Pentecost to the present time He is, both actually and

officially, all that we have claimed for Him as an infallible Prophet, Priest, and King.

A Perfect Revelation.

And in the light of these conclusions how clearly is revealed the certain way out of all our difficulties. No wonder He said, "I am the light of the world;" nor is there any wonder how dimly shine those rush-lights of human wisdom in comparison with what He has taught us. It is still true of Him that no man ever spake as this Man—the Man Christ Jesus. We really need nothing more than He has taught us, either from His own lips or through His inspired Apostles; but we do need every word of this, for no superfluous word was ever spoken. Consequently, we should neither add to nor take from the Holy Spirit's record, as it is found in the New Testament Scripture. This is a complete manual to guide us in the way of life everlasting, and any effort therefore to add to or take from this record must in the end prove disastrous to the best interests of mankind.

Sin the Parent of All our Evils.

Nor is it possible for us to invent any new panacea for sin. The sacrifice which Christ as a priest administers is the only efficacious remedy. And just here we meet the fundamental difficulty in all our troubles; just here is the starting-point in the world's unrest; and it is, therefore, just here that the proper remedy must be applied before our troubles will cease. And, as already intimated, it is precisely at this point where most of our social reformers make their great mistake. They are trying to heal the body while the blood that courses through it is poisoned. They do not go to the origin of the disease; they are trying to dam up the stream of evil while it continues to flow from a fountain which is ever increasing

in volume and rapidity. This effort must of necessity be a failure. Our social reformations must begin with the remedy for sin, if, indeed, anything worthy of the name of reformation is accomplished. Hence the PRIESTHOOD of Christ must be accepted in all of its relations, and this means that the Gospel is in fact "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

GOSPEL FORERUNNERS.

I do not mean by this that nothing can be done before the Gospel is preached. In the Divine order of things the Gospel has always had a forerunner. Christ Himself dealt with the bodies of men, where this was specially needed, before the Gospel was preached unto them. This was also the method of the Apostles. But we must be careful not to press this notion too far. All persons are not sick, and all are not paupers. Men must be dealt with as they are. In a word, the Divine method is to deal with the immediate needs of men. If poverty is the immediate pressing difficulty, then that should at once be relieved, or if the difficulty is sickness, that should receive immediate attention. And often proper attention to these physical or bodily conditions will open the way to deal effectually with the soul. Deeds of kindness may thus become efficient forerunners of the Gospel message. But modern Socialism is constantly seeking to reform society without the Gospel, and what is commonly called Applied Christianity is intended by many Socialists to mean a Christianity without the Gospel. But this is Hamlet with Hamlet's part left out. There really can be no Christianity in the Scriptural sense without the Gospel. Christ's mission to the world was not simply to deal with the slums of the East End, but more especially the factories from which these slums are supplied, whether found in the

East or West End. In other words, the Gospel aims at curing the fountain of our evil by putting away sin, and by this means to make the stream pure. In beginning at the other end of the work, rescue organisations, like the Salvation Army and many others, may do excellent service as forerunners of the Gospel, but the Gospel itself, after all, must be heard, believed, and obeyed, before any real permanent results can possibly be achieved.

Christ Must Govern as well as Reign.

But this is not all. The Lordship or Kingship of Christ must be everywhere recognised; and consequently, His commandments must be everywhere accepted as authoritative, and therefore reverently obeyed. Just here is where we again meet the difficulty in dealing with social matters, as well as the individual soul. The authority of man has been substituted for that of our Divine Lord, commandments of men have in many instances usurped the place of His commandments; and the unwillingness of men to submit to the claims of His government practically leaves human society in a state of rebellion against the authority of Heaven; and this state of things necessitates the present widespread unrest which is found throughout the world. If Christ is indeed infallible, then surely His commandments are life, peace, and joy; and it must be abundantly evident to every one that rebellion against His authority will continue the evils by which we are now environed. But if Christ is once accepted everywhere as an infallible teacher, an infallible priest, and an infallible king, then we shall be at once practically over our social, political, and religious difficulties, and it will then be no longer a dream of the enthusiast to look for a new heaven and a new earth wherein dwelleth righteousness. And in view of the foregoing considerations,

I feel perfectly confident that I am fully justified in offering as the remedy for this world's unrest our Lord Jesus Christ, with all that He has spoken and all that He has done.

Christ in His Disciples.

And now I must call your attention to another important point. I regret that I cannot give it the consideration which it certainly deserves; but if I did not mention it at all some might be misled by what I have already stated. That which I refer to is the fact that *Christ's personal influence upon the world is now exerted mainly, if not exclusively, through His followers.*

This view of the matter will scarcely be doubted by any who have a clear and comprehensive understanding of the Divine government. Christ Himself, in His great personality, is not now present on the earth as He was during His ministry in the flesh, but He certainly dwells in His disciples, and through them He becomes again a living, active, personal presence in saving and blessing the world. And if this be true, then at least two things follow with irresistible force:—First, the Christian life is at once raised to the highest dignity; and, second, this life carries with it the gravest responsibility. To be truly a Christian is certainly the highest style of man, but this magnificent manhood involves a responsibility which is almost overwhelming. Is Christ the Light of the World? So are His disciples. Is He the Salt of the Earth or Saviour of Men? He said as much also of His disciples. In a word, there is a great sense in which Christ's followers become practically Christ Himself upon the earth, for He dwells in them, the hope of glory, and works through them upon the world for good. Indeed, the life which we now live is not our own life, but a life by faith in the Son of God. And this being

true, it is evident that the light we give to the world is Divine light, and the saving power which we exert upon men is the power which we derive from the indwelling Christ. In other words, we are simply *light-bearers.* And yet we have power to withhold the light or to let it shine. Undoubtedly this fact makes Christ-like living the most important as well as the most potential influence in the whole moral universe. And this also strongly emphasises the practical duties of Christianity. If Christians want to give the world rest, they must not only *preach* Christ, but they must *live* Him, for the Christian life ought to be, and indeed always is, as far as it is true to the Divine ideal, a living reproduction of Christ in His disciples, and an emphatic and powerful presentation of Him to the world.

A Practical Application.

We are now in a position, I think, to make a practical application of all the foregoing conclusions. We have recently heard much of what has been called "Applied Christianity." I am inclined to the opinion that this phrase is somewhat misleading. It assumes that Christianity is really a system without life, and that the application of this system to human affairs is just what is needed, and then Christianity becomes a living force. But as a matter of fact Christianity itself is a *life*, a *personal* life, the life of our Lord Jesus Christ, first in His disciples, and second, through these, a life intensely earnest, moving everywhere, and acting upon the world for its highest good. Nevertheless there is something in the phrase to which I have called attention that is at least suggestive. It certainly clearly intimates that Christianity is of little or no use unless it is brought into conjunction with the real needs of humanity. And this view of the matter I believe is fully justified by all the

facts of the case. It is not so much correct *thinking* as correct *living*, not so much orthodox theology as orthodox conduct that is now needed. Dr. Cuyler was right when he recently called attention to the importance of a great revision movement other than that with respect to human creeds. He said in effect that we ought to start a movement for a revision of our *giving* to support the Gospel, so that our pennies would be turned into pounds and our pounds into hundreds of pounds, in order that the whole world might be blessed with the glorious message of heaven's love.

The Crucial Test.

But it might be well to extend this revision movement still a little further. Why not include in it all the duties of the Christian life? Why not require of His disciples the test which Christ made for Himself? He said, "If I do not the works of My Father, believe Me not." He did not hesitate to subject His claims to the severest practical test. If what He did was not in harmony with His profession, He would not have any one believe in Him. Now, are we willing to be tried in the same way? If Christ be in us the hope of glory, then we should be in the world representing Him as the hope of the world. And whenever Christians everywhere shall occupy this position, then will the infallible, personal Christ become a real transforming and regenerating power in all that relates to social, religious, and political life. This, in fact, brings Christ down from above, and brings the word of faith nigh us, even in the heart and in the life. And in this way the Christian religion becomes a practical force in meeting not only individual needs, but also in providing a socialism commensurate with all the needs of the whole world. Hence it will be seen that while Christ Himself is the Great Rest-

Giver, He actually gives this rest through those who are His faithful disciples. And this makes discipleship the grandest thing on earth, and emphasises association in Christian work as the most transcendent privilege within the reach of mortals. And this union of the Divine and human, in an effort to bring rest to weary souls, practically unites heaven and earth in the holiest sympathy, and is, at the same time, a distinct and glorious promise of that day when the kingdoms of this world shall become the kingdom of our Lord and His Christ.

The Living Christ in Living Men.

And this thought of the Living Christ in living men is not only the thought of the New Testament and suggestive of the grandest things in the universe, but it seems to me to clearly lie at the foundation of all that may be hoped for in curing the world's unrest. It is a very remarkable fact, and one, too, which seems to have been very generally overlooked, that in all the social schemes recently presented no one has even intimated that the *Divine Church* furnishes the only socialism which is really needed, and certainly the only one which can possibly become universal. Mr. Bellamy takes into account a church-going community, for the reason, I suppose, that he knows the Church idea cannot be entirely ignored in any such scheme as he proposes. But he does not even once insist upon the reproduction of the New Testament Church as comprehending the social system of our Divine Lord. Neither does General Booth do this. His Salvation Army is his *beau ideal* organization for bringing about a social millennium. Even Mr. Gladstone fails to suggest the true society for disbursing the vast wealth which is so rapidly accumulating, and which he thinks should be used in the interests of the people. He talks about a

"Universal Benevolent Society," but he evidently sees the difficulty of realizing any such society, as well as in making it efficient in the work of social reform. What he says about the proper use of wealth is well enough, as far as it goes; but it seems to me his suggestions fail at the very point where he begins to deflect from that Divine organization through which the Living Christ manifests Himself to the world. It is, therefore, to that organization that I would call your attention; for if what I have already said be true, it is not probable that the Great Rest-Giver will select any other organization, through which to bless mankind, than that ordained by Himself,—viz., that community of believers in Him, denominated, in the New Testament, his disciples or Church. These living men must be recognised and accepted as the true representatives on earth of the Living Christ. Hence it will be seen that, while the personal Christ is the life of each believer, it is equally true that any Scriptural organization or gathering of these believers constitutes the Church of Christ in that particular community where this organization is located.

Where is the Apostolic Church?

But just here we meet the real difficulty of the whole matter. Undoubtedly the Apostolic Church is just what is needed. This would give us the Living Christ in living men, and this is the practical formula for the cure of the world's unrest. But when we ask, Where is the Apostolic Church? echo answers, Where? It is freely admitted that our broken and divided denominationalism is a poor representation of what Christ intended His Church should be. The great Apostacy, like a sombre night shade, hangs between us and the Primitive Church; and though reformation has succeeded reformation, each in turn effecting something

in the right direction, it is still abundantly evident that none of these reformations, or all of them together, have fully reached the Apostolic Church in what really made that Church the body of the Living Christ. No one who is not a pessimist will hesitate to acknowledge that much, even very much, has been accomplished in reproducing the Church of the New Testament in many communities of the present day. But it must be confessed by even the most pronounced optimist that there is still a wide chasm between most of the organizations of this age, claiming to be the Church, and that self-sacrificing, Divinely inspired, and earnestly active organization of Apostolic times described in the New Testament as the Church of Christ,—an organization without any very hard and fast lines of organization at all, but which soon became the most potential influence in the whole world; an influence which practically dethroned the old religions and almost conquered heathenism before the close of the second century. And this is just the Church, in all of its essential features, that is needed in this day. And until it is reproduced, in vain shall we look for a solution of our social difficulties, either as regards the immediate needs of the poor or the reformation of the rich.

Learn to Labour and to Wait.

But some will ask, What is to be done meantime? They will say, and say truly, no such state of things now exists, and the poor cannot wait. That is doubtless so. But, after all, the poor *will have to wait.* Any social scheme, however effective it may ultimately prove to be, will require much time for its full development. Even General Booth's scheme would require many years of painful anxiety and labour before much could be accomplished, though in the end it should turn out to be reasonably successful. But there is,

to begin with, the doubt as to its practicability. But there can be no doubt about the efficiency of the Divine Church, if that Church could once be fully reproduced in this age. And as to the time required to accomplish this, everything will depend upon the spirit with which we all go to work. At any rate, there is a better chance of reproducing the Apostolic Church within a reasonable length of time than there is of making such a scheme as General Booth's effective in the salvation of the world. I frankly admit there are difficulties in the way of a realization of my hopes, but these difficulties are not half so great as those in the way of a social millennium which practically ignores the church and seeks to effect the salvation of the world through human organisations. I may not live to see my ideal realized, but I would rather work for it through the heart-sickness of hope deferred than to even attempt the utterly fruitless task of saving the world by any other means than that which was commanded by Christ and practised by His Apostles.

Five Magic Words.

I have now called your attention to the real cause of the world's unrest, and also to the only remedy which promises to be effective. It has, I think, been made evident that sin is fundamental in all our social evils; and, consequently, in order to overcome these evils we must deal with the producing cause. In other words, we must go to the centre of the difficulty rather than to the circumference. It has been fully admitted that circumference work may be useful as a *means* by which to reach the centre, but as an *end* it must be regarded as coming far short of the real demand. I have suggested five words which contain the magic charm necessary to meet the whole case, as regards the remedy for all our social disorder. These words are Certainty,